THE DEVIL AND DR. FAUSTUS.

Before drams and opera had rendered the public at large familiar with the loves of Faust and Margaret-before even Goethe's grand poem had fixed in the memory of reading people the associated images of the philosophizing seducer and the mocking fiend-all the world had heard of the Devil and Dr. Faustus. But at that time, perhaps, not one person in a thousand could have told whence be had gained any acquaintance he might possess with these personages, or where even any book upon the subject could be found; for most libraries might be searched in vain for anything of the kind. Yet a knowledge se widespread, however superficial, betokens that there must have been at one time some easily accessible common source whence the general information was derived.

And this was, indeed, the case. There was a period when the Faust legends were to the people of the North what the stories of the "Arabian Nights" were to the Orientals-and, perhaps, more; for the former not only furnished amusement and gratified the love of the marvellous, but appealed likewise to deeper scelings. Fifty years ago, before books for the million were scattered broadcast by a cheap press, some such place may have been occupied in "the cottage homes of England" by Bunyan's great work; indeed, the history of Dr. Faustus might be not inaptly described as the medieval "Pilgrim's Progress," As compared with Bunyan's book, however, the fact of the hero being a real instead of an allegorical personage, or at least the embodiment of general beliefs rather than the creation of an individual mind, gave the story of Faustus a wider range of interest; since few could be indifferent to professedly accurate information on a subject about which every one had already heard something. Again, the reversed plan of the narrative,

delineating a retrograde movement from God instead of an onward course in holiness, awakened a more universal sympathy. The introduction, too, of a proportion of the comic element, mingled with its graver matter, gained ready acceptance for it, where a story wholly serious might have moved but slowly. It is related, indeed, that at one time the whole library of the little islands in our Northern seas consisted of a single book—the said volume being the "History of the Devil and Dr. Faustus." When, as a consequence of circulating continually from one reading household to another, it at last fell to pieces, it was resolved, at a general meeting of the inhabitants, that one of their number should be despatched to the mainland, to provide a new supply of reading for the commu-nity. The question next arose—What work should be selected? After a long discussion on the merits of the various books they had ever seen or heard of, the good people at last decided that they would send for another Dr. Faustus! This anecdote may possibly be apocryphal, but at any rate it is no incorrect illustration of the popular favor which, for a very long period, atlended this remarkable

It was undoubtedly when they had assumed the form of a book that the Faust legends attained their greatest celebrity; but before printing had even been invented they were already widely known, the exact time and form of their origin being lost in the obscurity of remote ages. The growth of the story may, how ever, in some measure be traced. The principal characters, as every one knows, stand in the relation of vendor and purchaser, the soul of the mortal being the object of traffic; and the foundation of the story may, therefore, fairly be sought in the earliest account of the sale of a soul to the powers of darkness. The first story of the kind upon record is believed to be that of the Greek priest Theophilus, legends of whose apostasy and reconversion, says Mr. Dasent (in the preface to his polyglot version of the tradition), once rang throughout Christendom from Spain to Iceland. It appears that in the time of the Emperor Justinian, about A. D. 538, this Theophilus was Vice Dominus, a rank next to that of Bishop, in Ada, a city of Cilicia.

Having, as the story says, declined a presentation to the vacant bishopric, he naturally felt
surprised and aggrieved when the Prelate who accepted the appointment sought to depose him from his subordinate position. Hurt and angry, he applied for aid or advice to a Jew necroman-eer, who appointed him to come the next night to a place near the city, where he need not fear anything that he should see, but most carefully a bstain from making the sign of the cross. On reaching the spot he found it illuminated with numerous lights and crowded with figures in white garments, surrounding one who seemed to be their prince, to whom the Jew introduced This personage, who was no other than Satan himself, promised that if he would be his servant, he would render him any assistance he needed: but he must first renounce Christ, and his mother Mary, signing a document to that effect with his own blood: whereupon Theophilus kissed his feet, and complied with all the required conditions. The next day he was received with much honor and favor by the new bishop. But the compact he had made weighed heavily on his conscience, and, soon repenting his rash and sintul engagement, he repaired to a church dedicated to the Virgin, and there remained fasting and praying for forty days. At length Mary appeared to him twice, promising to help him. Anxious for an assurance of his sin being cancelled, he then begged her to recover for him the deed he had signed, when, after three more days of prayer and abstinence, she came to him once more, and, while he was asleep, laid the bond upon his breast. On the next Sunday he went to church, and told the whole story to the bishop, who bade him throw the deed into a fire before all the congregation, on doing which his face was seen to shine like the sun. For yet another three days he lay prostrate, absorbed in thanksgiving, upon the spot where the Virgin had appeared to him; and then, probably worn out by these excessive vigits, died in all holiness and peace.

First narrated in Greek by Entychus, the disciple of Theophilus, who declared that he had neard the account from his master's own lips this tale was translated into Latin, and then into French, Anglo-Saxon, Icelandic, etc., spreading over nearly the whole of Europe, and thus familiarized the popular mind with the idea of a human being entering into treaty with the Evil Spirit. The same idea was thenceforth reproduced in many other stories told of various personages, and in different countries, the dislay of any extraordinary knowledge or of extraordinary luxury being commonly traced to some source of this kind, until at length it was

embodied in the "History of Dr. Faustus."

That the story, or collection of stories, bearing this title, had been known long before they were committed to print, or even, perhaps, to writing, is sufficiently manifest from the preface to the very earliest version, wherein the pub-lisher sets forth his having often wondered "that no one arranged the narrative in order, and had it printed and spread abroad as a warning to all people; but after making many inquiries he could not hear that it had been undertaken, until the MS, of the present work had been recently sent to him by "a certain good friend, named Von Speier," with the desire that he would give it to the world. This original version, printed and published by Johann Spie at Frankfort, in 1587, was destined eventually to be so entirely superseded by later and differ ing ones, that in after years its very existence was long disputed, until, in 1846, a copy was discovered by Herr Scheible in the State Library of Uim; another copy is now known to be still

That the intention of this volume was to eatisfy curiosity or amuse the idle, was an idea utterly repudiated by those who gave it to the world: and its introduction accordingly sets forth that, some sins being worse than others, sorcery and magic are incontrovertibly the worst of all sins, and that the grand aim, therefere, of the story is to warn the world from this

dire iniquity. It is very judiciously added that lest any perverse-minded individual should after all be tempted to imitate, instead of avoiding, the wickedness of the hero, all forms of conjura-tion, etc., have been carefully omitted, and only such matter recorded as might furnish instruc-tion and warning. Thus solemnly introduced, the narrative begins by informing us that Johann Faust was born at Rod, near Weimar, of God-fearing peasant parents, and adopted early by a rich childless uncle at Wittenberg, who sent him to school, and then to the university to study theology. Soon wearying of this, he devoted himself, instead, to medicine and science; and though he took to bad company, and fell into sin, yet, possessing a good capacity, he eventually passed a very creditable examination, gaining his degree as doctor. He now gave his nights and days to the study of curious signs and characters, and to the acquisition of the Greek, Persian, Arabic, and Chaldee languages; so that, besides the reputation he gained as a physician by healing many patients, he also became known as a famous astrologer. We are next told rather abruptly that, having taken next told rather abroptly, that, having taken to the practice of black magic (that with which he began having probably been only such as was termed while in the nomenclature of the period), he went one evening to a spot in a neighboring wood where four roads met, and drawing three concentric circles, stood within them invoking the Evil Spirit. A terrible tempest began; then sweet music was heard; anon strange shapes flitted before him; and as he uttered spells of greater and greater power, at last the Devil appeared as a dery man. Soon, however, he assumed the more approachable form of a grey friar—a guise which seems to indicate a Protestant origin for at least this ver-sion of the story. Fatigued with excitement, Faust avails himself no further of this inter-view than to extract from the spirit a promise to visit him next morning at his own house, whither accordingly he comes; and the doctor then demands that he shall obey him in all things, and answer truly whatever questions he may at any time propound. The spirit replies that he cannot make any such contract without first asking permission, being himself only a subordinate demon owing allegiance to Lucifer: but on his reappearance in the evening he avows his readiness to agree to the doctor's terms, and to be always near him, though invisible to every other eye, on condition that the latter, in return, will sign with his own blood a document promising not only to be entirely his at death, but that during his life he will renounce God and all things holy, and be an enemy to the Christian faith. Faust consents, thinking that, as he has certainly found the Devil not to be so black as he is painted, it is probable that hell may not be so hot as it has been described; and accordingly the next day the spirit comes again to witness the signature.

The doctor pierces a vein in his hand; when, as a last appeal from Heaven, the blood miraculously forms itself into the words, "O homo, fuge!" Undeterred even by this portent, he signs the fatal deed, here given at length, as found in his house after his death, and which duly sets forth that, desiring deeper knowledge than he could learn from other men, or security than he could learn from other men, or acquire by the faculties with which God had endowed him, he had entered into this contract, consenting that, if the Devil will only teach him all he desires to know during a period of twenty-four ears, he will, at its expiration, resign himself to him for all eternity.

The infernal visitant, who amounces his name to be "Mephostopheles" (so, the name is here spelled), now bestirs himself actively in the service of his new master, who resides in the house left him by his deceased uncle; arranging that no domestic shall be retained except one Christopher Wagner, whom Faust had taken frem the streets as a boy of so bad a character that no one else would employ him. The spirit himself undertakes to be major-domo of the establishment. The cellars of the Elector Palatine and of various bishops are laid under contribution for wines of all kinds; ready-dressed viands are transported from palatial kitchens; while applies to the establishment. while ample supplies for the wardrobe are obtained by supernatural raids on the tailors and other tradesmen of the city. Living thus sumptuously, Faust, we are told, soon becomes so thoroughly sensualized that he no longer believes in either cod or Davil; though his chantelens at the God or Devil; though his skepticism as to the latter appears certainly rather extraordinary, considering who is in attendance upon him. Waking up suddenly to the disadvantage of his richly-spread table having yet no "lady at the head," he informs Mephistopheles that he wishes to marry. The latter, however, forbids the banns—not only painting very vividly the vari ous discomforts and inconveniences attendant on the married state, but further reminding him that, as he had promised to abjure all things, marriage was of course included, and that it would be impossible for him to serve two masters, the Devil and a wife. The appeal winds up with the very forcible argument, that if Faust persists in such a design the demons will "tear him into little pieces." The doctor, grown arrogant, replies that, bappen what will, be does intend to adhere to his plan. Upon this Mephistopheles vanishes, and a violent blast flings Faust upon the floor, where he lies in torture, unable to move hand or foot. He cries vehemently to Mephistopheles to come to his aid. The Devil himself appears instead, in terrible form, asking mockingly in what mind he now is: whereupon the humbled doctor confesses that he has broken his compact and craves forgiveness. In token that it is granted, the Devil disappears, the doctor's pains cease, and Mephistopheles returns, scothingly promising him that, though he cannot suffer him to have a wife, yet he will not object to bring him, every day, if he should wish it, some fresh beauty—a prospect which entirely reconciles Faustus to his enforced celibacy,

Not until every possible provision has been made for his comfort and enjoyment, does Faust seem to bethink himself of the main purpose for which he had invited the spirit's aid; but he now begins to put Mephistopheles through a course of interrogatories, with a viewato enlarge his knowledge of things mostly beyond mortal ken. The first subject on which he claims enlightenment is the dominion of the Devil and the extent of his power. A media-val and orthodox description of hell, in which there is a good deal of brimstone, is served up for his information. Further questioning draws forth minuter details of its division into Gebenna, Erebus, Tartarus, etc., with an account of its various rulers, the spirit who incited Cain to murder, the one who led Solomon into licentiousness, and numerous others, including Lucifer, the king and lord of them all. At the end of each conversation Faust, who has already begun bitterly to repent his bargain, bemoans his fate, in having put himself into the power of hese ruthless beings, whose whole occupation to mislead and ruin men. At last he asks there will not be at last an end to hell, or if there be no chance left for himself to escape it. He is told that it will certainly endure forever, and that he has sinned too deeply to be saved; his informant further advising him to ask and think no more upon the subject, since it can be no pleasant one to either of them. It has, however, a fascination beyond any other for Faust. The moment he is alone his mind reverts to it, and he thinks earnestly of trying to revoke his fatal bond; but Mephis opheles raises the form of some fair woman whenever he retires to reflect, and her blan dishments wir him from all serious thought, while the demon himself flatly refuses to answer any more questions upon the subject.

The discussion of infernal matters being thus no longer possible. Faust turns to other quarters of the universe, and subjects his "Guide to Knowledge" to inquirles as varied in import as those since propounded to hadless little ones by the renowned Mangnall; though he is very properly rebuked on descending to the triviality f asking the cause of summer and winter, with the remark that a 'doctor" ought to have known so simple a matter. A question con-cerning creation calls forth a reply throwing as much discredit upon Genesis as a Zulu could conceive or a Colenso utter: while the answers to queries upon less recondite matters, such as the elements, the planets, etc., accord very little with the theories of modern science. The information, nevertheless, proves of so much practical value, that by its aid Faust constructs almanaes which attained great popularity; for they combined predictions concerning political

events with weather prophecies, and, as we are assured, "all truly foretold."

The nether world has still, however, a greater attraction for Faust than aught above; and since he may no longer induire in discourse upon it, he induces Mephistopheles to grant him a sight of the realm of carkness. Transported thither, either bodily or in a vision, he is shown all that had been previously described. He then desires a nearer inspection of the stars, an account of his journey to which is given from an autograph record of it sent at the time to his friend Dr. John Victory, at Leipsic, iin this narrative he states that he record is the states and the states are states as the states are states are states as the states are states are states as the states are states are states as the states are states are states as the states are states are states a rative he states that he reached a height whence the earth appeared no greater than the dot of an i; found the atmosphere very bright and hot; the firmament solid as a wall, moving from east to west, and taking sun, moon, and stars in its course; while the sun was larger than this whole world, indeed so large that he could see no end to it. Not till things above and below have been thus exhausted, does the daring explorer steem to the second t

the daring explorer stoop to a desire to inspect the world about him. At last, nowever, he sets forth on a terrestrial tour, the record of which embodies a short description of many famous places, enlivened by details of adventures at the court of Constantinople, where he assumes the form of the prophet Mahomet.

With the commencement of the ability part the

With the commencement of the third part the history takes quite a new turn. The philosopher suddenly becomes harlequin, the comic capabilities of satanic power are brought into view, and for a time all is merriment and fun. Faust, whose name has become renowned through the marvellous cures he has wrought, happening to arrive at Innspruck while Charles V is staying there, the Emperor asks him, as a proof of his skill in the black art, to procure him an interview with Alexander the Great and his queen; promising that no harm shall result to him from his compliance. Stipulating for strict silence, the sorcerer opens a door, and the Macedonian comes forth clothed in armor; while his royal partner, with a sovereign contempt for the chronology of costume, appears in embroidered velvet. After bowing to the emperor and empress, the phantoms vanish. Another day the doctor, finding a certain knight asleep, fixes a pair of stag's horns on his head which he does not remove until the hapless vic tim has furnished much amusement to the emperor and all his court. He next meets a wagon of hay, the driver of which bids him move aside to let it pass. Faust replies that a man should to lef it pass. Faust replies that a man should not yield place to hay, and that unless he himself moves aside, he will cat both the wagon and its load. This he appears to do; but when the afrighted boor fetches the burgomaster to the spot, his property is round intact. On another occasion Faust exerts his devouring powers on a waiter, whom he punishes for rudeness by swallowing him whole, discorging him soon after unhurt. He provides more nicely for others; seeing the Princess of Anhalt in delicate health, and hearing that her appetite might be tempted by some grapes were it only autumn instead of midgrapes were it only autumn instead of mid-winter, he puts a dish out of window, and on taking it in again in half an hour presents it to her filled with fine clusters; he explains that his spirits had fetched them from the antipodes, where it was then summer. As a further return for the prince's hospitality, he invites him and is court to a banquet in a magnificent castle improvised for the orgasion in a neighboring field; it rises during the night and disappears the next day, its gardens blooming with fairest flowers and fruitage amid surrounding snow.

The doctor proved himself too, at times, very efficient special constable, for we are told that when some students once made a riot before his house, he soon stopped the strike by suddenly blinding them, though, when led home, their sight was perfectly restored. And again, when some noisy peasants at an inn refused to keep order, he rendered them speech tess until they left the house, when the spell at once broke. Another time, being sent for to prescribe for a sick man, he assa a peasant for a seat in his empty wagon, and on his rough refusal makes the wheels fly off and the horses stand immovable; but when the offender humbly begs forciveness, the Joefor, with an exhoration to him to show better manners to strangers in future, sets all right again with a word. However he might thus test good-will, that he did not depend on any one for means of locomotion is shown in the account of three students applying to him to gain them a sight of the Prince of Bavaria's wedding. Spreading his cloak on the ground, he bade them stand upon it close to him, and all were then taken up by the wind and deposited at the Bavarian palace. He treats another party similarly at carnival time, providing for them also many other entertainments befitting the lestive season, such as dishes spontaneously filled with ment, men's heads changed temporarity to asses etc.; and on one guest's expressing a very fervent desire to see Hefen of Greece, he calls up the fair phantom, to the fascination of all beholdersncluding, as it afterwards appears, the evoker himself. But though thus generally intent only on imparing pleasure, Faust was not incapable of the feeling proverbially said to exist between "two of a trade;" for, encountering at one time a party of conjurors, who amuse their audience by cutting off and putting on again each other's heads, their vitality being transferred to some growing lilles while the decapitation lasts, he knowing their secret, cuts the flower-stem while their leader is lying headless, thus rendering ain all their efforts to restore him.

Being endowed with such mighty powers, it seems not unreasonable that Faust, on applying to Mephistopheles for money, should be told that he is quite able to procure it for himself without troubling him. Thereupon he resorts to various expedients for replenishing his exchequer, at one time selling a horse of his own making; at another, taking to market some swine, similarly produced, the animals on each occasion changing into wisps of straw as soon as they reach a stream, to the purchasers' great dismay, although the seller had honestly warned them that his beasts must on no account taken near water. He also borrows from a w a large sum on the security of his own leg, ly severed and carried off; but the German shylock, finding the care of such a pledge rather disagreeable, and thinking the owne will never care to redeem what he could not reunite, throws it into the river; an offer of settling the account being made soon after, he has not only to forgive the debt, but to pay a large additional sum in compensation for the lost pledge, while Faust, really unhurt, renews his

imb as readily as crabs renew theirs. The only check Faust seems to have received n his downward career was from an old man at Wittenberg, who, setting his mind on converting the sorcerer, very judiciously asks him to dinner, and when his guest's heart has been opened by his hospitality, seriously remon-strates with him on the life he is leading, and urges him to repent. Roused to reflection, Faust almost resolves to do so; but his demon-attendant tells him that it is now too late; that he must dismiss the idea, or he will be forthwith torn in pieces; and so induces him, instead, to sign a new bond confirming the former contract. Faust's next adventure after this damnatory act is of a peculiarly kind and benealeent character. Hear-ng of a young nobleman who has fallen so desperately in love with a beautiful girl that her ndifference has rendered him dangerously ill, Faust pays him a visit, and presents him with a magic ring, which, on his slipping it upon the magic ring, which, on his slipping it upon the lady's finger during a dance, causes her ardently to return his passion. They are soon after married, the amiable author of their fellcity being an honored guest at the wedding. It was, perhaps, "a fellow-feeling" that made him thus "kind;" for as the end of his earthly happiness approaches, he asks Mephistopheles to bestow them him nermanently the whenten of the Greupon him permanently the phantom of the Gre-cian Helen, which he had once raised to please his visitor. His wish being gratified, he becomes so enamored of his bride that he never cares to quit her side—the bond being additionally strengthened by her bearing him a son, whom he always regards with the tenderest affection. But he is not destined tong to eajoy the domestic bliss he seems so well to appreciate, for the end of his term is now near. The fourth and last part of the story introduces us to the doctor making his will, wherein knowing that his family would read the story introduces us ing that his family would need no provision, he leaves all he possesses to his servant Wagner, with an injunction to study diligently his manter's books, and write a biography of him-a work in which he is to be assisted by a spirit attending him in the form of an ape. But one

month now remains of the twenty-four years, and the poor sorcerer, dismayed at the propert before him, shuns the very sight of his familiar, and can do nothing but weep and mourn. Several chapters are devoted to a transcript of his lamentations, pathetic with the wallings of the lost soul's remorse. In history contrast, the next chapter recounts the gibes with which triumphant Mephistopheles mocks and faunts his prey—not with the grandeur of a failen angel, but rather with the petty exul-tation of a spiteful imp glorying in successful mischief, vented in flinging proverbs at his vic-tim as fluently as though "Poor Richard" had been his daily study. In offering the ironic con-olation that Faust will not be alone in his misery, we may notice that "all Jews and Turks" are summarily included among those who shall, as a matter of course, be his companions in

At the beginning of the last week Faust is served with a regular citation from the demo-placal court, intimating that when the end comes he will be "fetched" at night; whereupon, with forced cheerfulness, he invites a party of profes-sors and students, his most intimate friends, to breakfast with him on the last day. After the meal he requests them to remain with him until meal he requests them to remain with him until the next morning, telling them his whole history, and announcing the catastropne which is impending. At the same time, with a meek humility which might have graced a saint about to ascend to glory, he begs them to parion him if, even in jest, he ever in any way injured them; and exhoris them fervently to take warning by his terrible doom, and make God and salvation the first object of their lives. Grantly shocked at the discrete of their lives. ect of their lives. Greatly shocked at the dis sooner, so that they might have sought to save him through the prayers and efforts of hely men. He assures them any such attempts would have been vain; and then, with mutual tears, they take an affectionate farewell—he returing to his bedroom, and they to theirs, to await in sleepless anxiety the events of the night. Soon after midnight a fearful tempest shakes the house, a bissing sound, as of myriad snakes, is heard, then a stifled cry, and their friend's voice is recognized, vainly shricking for pity or for help. None dare to stir, and soon all again is hushed in utter silence, while the tremblers cower in terror on their beds till the ight of morning embolders them to repair to the fatal rocm. An awful spectacle awaits them. The walls are sprinkled with blood, only the dislodged eyes of their friend and a few of his teeth are to be found; but after dilirent search, the mangied corpse of the unnappy Faust is discovered, flung upon a dunghill in

After having these sad relics sewed up in linen and buried, the party returned to Witenberg, where, returning to Faust's house, they find Wagner mourning for his master, and the biography already written, all but the concludng chapter, which is thereupon added at once by the e witnesses of the events it records. Helen and her son had already vanished, and from that hour were never more seen; but the unquiet spirit of Faust haunted continually the house where he had lived; and though, hence-forth, no one would risk a nearer encounter by venturing to reside in it, yet passers-by frequently saw the spectre of the sorcerer looking out at one or other of the windows.

The history of Faust's sowing and reaping being thus prought to an end, the book concludes with a pious wish that all its readers may "avoid his fate and serve God alone, 'since your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour." Its piety, however, seems not to have sufficed to protect it, for it is said that both the author and the pub-lisher were punished for their work, and the books perhaps intentionally destroyed; which would account for their disappearance. But, however this may have been, the history was so well received by the public, that in the course of the next year some students of Tubingen of the next year some students of Tubingen threw it into rhyme, yet still keeping very close to the original. In the same year that Spies' work was issued, "A Ballad of the Life and Death of Dr. Faustus, the Grest Conjuror," appeared in London; in 1589 the tale was printed in French; and in 1592 in Dutch. It was not till 1569 that George Rudoli Widman published at Hamburg an entitle was the beautiful to the control of the Hamburg an edition which has often been erroneously looked upon as the first printed, those issued earlier having been almost entirely displaced by it. In this much more pretentious version, wherein usually a longer and certainly a dulter chapter of "Reflections" tollows each short chapter of the narrative, Widman, who professes to ground his work on an autograph history of Faust, found in the library of an old physician at Leipsic, speaks with some contempt of the simple original by Spies; which yet mainly follows, in some parts even transcribing from it word for word. It is he, however, who first introduced the dog-now as inseparable from Faust as "Toby" from the venerable Punch representing it to be a spirit named Prestigiar, who, in canine form, sometimes takes the place of Mephistopheles in instructing the doctor or fulniting his benests. He, too, first brings forward in print the adventure of riding a cask of wine out of a vintner's cellar, an exploit the memory of which has been pictorially preserved for upwards of three centuries at the spot where said to have taken place, viz., at Auerbach's cellar in Leipsic, where it is represented in one of a pair of pictures on the wall, bearing date 1525; a doggerel rhyme beneath aserting that this fact was "seen by many a mother's The other picture shows Faust drinking with his friends, and in each the dog ap-In 1604 was published Marlowe's tragedy in

which the subject of Dr. Faustus is treated in

language often of very great poetic beauty, with very little deviation from the original story, except that the hero enters into his compact prompted as much by licentious desires as by a thirst for knowledge, and that a good angel introduced attempting to dissuade him from t, or to win him to repentance. Other addi tions and variations were made in the course of time, and at length a further idea was introduced, and Faust was represented as attempting to outwit the send. One of the later legends sets forth his asking Mephistopheies to paint him a picture of the Crucinxion; the demon not during to do so. Faust then tells him that if his commands are not obeyed, the contract is at an end; when his cunning foe seizing a brush, paints a Venus so exquisitely that the fascinated doctor at once accepts i instead of the subject he had demanded, and Satan remains triumphant. The present writer remembers having often, when a child, been entertained by an old German with Faust stories, in which like attempts were made, but with different result, the morial always coming off victorious. Thus the contract having stipulated that the Devil should do whatever the doctor should bid him, the latter desires him to fill a certain bag to the brim with money, having first slit the bottom and stretched over a chimney pot. The come run through till the house is nearly full, and the task, arduous as it had appeared, seems hearly complete, when the doctor, unfastening the doors and windows, opens for the tide of wealth a chan-nel into the street. Finding no end to his abor, the demon confesses that he cannot fulfil his part of the bond, and therefore cannot claim fulfilment from the other party. The result is similar when Faust enjoins him to twist a rope of sea-sand along a part of the coast just above low-water mark, where, though he actually does contrive to twine the unlikely material, the waves, of course, destroy the coil as soon as it is wrought. Whether so much subtlety was at last mustrated, or a happy denouemen! was substituted for the original final "fetch," either the narrator did not tell, or the listener has forgotten. The latter is at least the case in the modern and now most which known version of the tale, for Goethe's choice of this then e for his poem, published in 1818, gained it henceforth an enduring place smong classical literature. His introduction of the character of Margaret gave an entirely new turn to the story, the interest aroused by her soon diverting attention from the heretofore principal person-age: but in his less known "Second Part," or continuation of the poem, Faust resumes his prominent position, goes through various ad-ventures resembling some of those narraced by Spics, including an intrigue with Helen of Greece, and is dually redeemed and taken to heaven, where Margaret longingly awaits him. Though received as a narrative of actual facts when they were first circulated, it has some-

times been doubted in later days whether even the hero of the Facet legends were indeed a real Some have suggested that the personnge monks night have propagated fables in that name, out of bairs d to the printer who had destroyed their trade in MSS,; but, in fact, the printer Fust, who is believed to have died of placue in 1466, flourished half a century before the time when, as there is ample proof, a Dr. Johann Faust, who bere the reputation of being a great magician, really lived, his death having occurred towards the end of the aftecuth century. Still the existence of this person being proved does not suffice to establish his connection with the tales told in his name; and one Ger-man writer, T. Gorres, after saying that "Faust is rather a book than a rerson," asserts that every age has had its Faust, adducing numerous instances, ancient as well as mediaval. Thus Zorouster, Democritus, Empedocles, and Apollonius were all reputed sorcerers, the former especially having, it is said, ruled over kings by means of magic, and been at last carried away by evil spirits. Robert (surnamed "the Devil"), by evil spirits. Robert (surnamed "the Devil"), Duke of Normandy, in the year 768, changed himself at will into various shapes, and called up the shade of Charlemagne, as Faust did that of Alexander. He repented afterwards of his sorceries, and even passed three years in penance; yet at last was taken off to the infernal regions. Pope Sylvester II made a pact with the Devil, and was finally "fetched," even from the church where he had taken refuge from the church where he had taken refuge, Like tales have been told also of Paul II and other Popes. All, too, that has been said of Faust had been related of others centuries be cre. Thus Albertus Magnus, in 1248, showed his trends a blooming garden with nightingales singing among the flowers, when all without ay Irozen in the snows of Christmas. An aeria ourney on a mantle is a common incident in the ories of the "Arabian Nights," and had also been related of Simon Magus and others; while a paral-lel for Faust's feast of supernatural voracity is found in the tale of the Abbot Erloftus eating all the provisions that could be furnished at an inn, concluding with the hostess herself; who, however, presently took her place again in the kitchen, while the food was soon after discovered, apparently untouched. On these grounds Dr. K. Rosencranz, in his "History of German Medieval Poetry," does not hesitate to charac-terize the "History of Dr. Faustus" as merely 'a collection of many traditions, all turning or the point of a man making a pact with the Devil in order to gain power over the spiritual and

The number of places which have disputed

the credit of having been the scene of Faust's history, or, at least, of his end, has no doubt tended to throw discredit on the reality of his existence; for, while the original story asserts that his death occurred at Rimlich, a village near Wittenberg, yet, at Maulbronn, a bloodstained place is shown as the spot where it took place, and at Cologne a window through which the Devil is said to have flown away with him. Another window at the castle of Waerdenberg makes the same claim, some irremovable blood stains being pointed out as indisputable proofs of its justness; while similar marks at

atural world."

Pratau, near Wittenberg, are held by the na-tives to demonstrate that as having been the ocality so distinguished. Yet, however conflicting may be the evidence as to the details of Faust's life or death, there seems no reason to south that a person of that name did play some such part as that described in the story. As the "Conversations Lexicon" remarks, "some Cag-licstro of the lifteenth or sixteenth century was probably the germ out of which the tale of Dr. Faustus grew." The earliest mention of the name of Faust as a magician occurs in a letter from the Abbot Trithemius to a mathematician named Wirdung, in which the writer recounts that, when travelling in 1506 (eighty years before Spies' History was printed), he had come to a place where a certain George Sabellius whom he characterizes as an impostor more fool than magician, had been performing many wonders, and had left behind him a card on which he described himself as "Georgius Sabellius, Faustus junior, necro-mancer," etc. etc. The insertion of the word 'junior" shows evidently that even at this early period the name of Faust was aiready wel known in connection with magical associations Again, J. Gask, a Protestant theologian, in 1548 affirmed that he bimself had dined with the sorcerer Faust at Basie, and was entertained with a banquet of strange birds, unknown to him, and quite foreign there. He mentions, too, his having a dog and a norse, both of which were thought to be demons, and that he had been told that the dog appeared at times in the form of a servant, supplying food to his master. He concludes, "The wretched man came to a fearful end, for the Devil strangled him; his body would lie upon the bier on its tace, though it had been turned five times." But the witness who is considered to be the most credible of all is Johann Memel or Manlius, a pupil of Melancthon, who, in a collection bearing 1560, gives, as from the mouth of his master, an account of the famous magician Faust, as one with whom the latter had been personally acquainted. He, too, asserts that he was found morning lying on his face, having been killed by the Devil at midnight. A portrait of him is also extant, marked with the words, "He portrait van Doctor Faustus," and which represents him with a face almost boyish in its plumpness, with high rounded forehead, far back on which appears a crop of short, slightly curled, unparted hair: the eye-brows are arched and well defined, the nose thick, the chin large and adorned with a little "imperial" tuit just under the lower lip, while the upper displays a smooth, neatly curved moustache. The figure is simply attired in a round cloak, with a gath

ered triff-like collar. A story which once excited such universal interest, and was read or listened to in almost every German bousebold, from the baron's castle to the boor's hut, may still be of some value in furnishing some conclusions as to the state of the people in the age wherein it found such acceptance. Originating, as it did, in Germany, it is no mean testimony to Teutonic purity that the original tale is strictly modest, We are told, indeed, that Faust ''led a sensual but it is only in the most general terms that this is indicated; no scenes of vice are de picted, no licentious language indulged carcely a word occurring throughout the work which the demurest would shrink from; for even where a coarse expression is characteris tically put into the mouth of a boor, it is still rather rudeness than immorality. Widman's version, notwithstanding the superior assump tions indicated by its prolix "reflections, merits less praise on this score, yet even this might well stand comparison, as regards refine-ment, with much that is to be found in contemporary English literature. Nor does the narra-tive pander to deprayed taste, by tracing a course of crime of any kind; indeed, many a here who is left "married and happy" at the end of a mosern novel's third volume, the readers of his career through much more of sin and shame than does this poor bell-doomed Faust. Had it been received merely as an entertaining fiction, these considerations might have sufficed to place it beyond censure, while it might have claimed, too, the further recom-mendation of interweaving with what was purely imaginative some information as to the facts ascertained or the theories then prevalent in respect to geography, astronomy, etc., thus at least enlarging the conceptions and stimu-lating the healthy curiosity of its readers. When, however, we regard its claim to be a narration of facts and an exponent of spiritu ruths challenging devout belief, we can hardly onclude that its influence could have been very wholesone. That ancient error which for so many years has been an obstacle to human progress, viz.:—that to be ignorantles the only condition of being innocent, and that knowledge is so nearly allied to evil that any intensity of decise for it want he dreaded as a decision of the condition of t desire for it must be dreaded as a dangerous impulse—lies at the foundation of the story. Since aspirations after a deeper insight into nature could scarcely have been so common as to invite universal warning that they were I kely to imperit the soul, it seems likely that the real fee ing of those who circulated such stories must have been a desire, prompted by mingled jealousy and tear, to deter the multitude from any approach to what was represented as so dangerous, and not only to throw applicant upon desire for it must be dreaded as a dangerous imons, and not only to throw suspicion upon superior knowledge wherever it existed, but to repress in the unintermed the first rising of any desire for enlightenment. The example enosen therefore, to instruct mankind as to the surest

road to rain is that of a man whose desire is, in ract, simply a thirst to know of the works of his Creator; for the motiv signed for Faust's entering into this ter compact is neither ambition nor revenge rice, serviality, or any other corrupt pa-but is strictly defined to have been nothing than a thirst for knowledge - knowledge of secrets of nature. His demand for physical secrets of nature. His demand for physical joyments, as soon as he carned the powe command them, seems rather an after thou on the commercial principle of making all he by his bargain; while his subsequent sensing is the result of separate direct temptation assously set before him by the evil being in wipower he has placed himself. Even to his errors are comparatively venial, he is never described as seducing innocer only the later legends fornishing even lamiest type of Gothe's Margaret. Nor with the power of hell at his command, a fiend always beside him, is he ever seen incling in hatred, matice, or uncharitable towards his fellow-creatures, except in the instance of his preventing the resuscitation the decapitated conjuror, which has the ext of being a sort of trial of strength with a ri With this exception, the mischievous prank occasionally plays never de any serious in to their objects, and seem rather ebullition tun than promptings of ill-nature; while continually find him exerting his extraordin endowments to afford pleasure or beneat others. That all this was of no avail has certain tendency to throw contempt on

Faust is throughout the story an object anything but detestation. We can but adm the skitful doctor, the kindly gened companiand the loving husband and father, though of a shadowy bride and child; while our deep pity is moved by the helpless victim of a single and the shadowy bride and child; while our deep pity is moved by the helpless victim of a single and the shadow of the pity is moved by the helpless victim of a six error, bitterly repenting a sin which, after had been prompted by actually lands motives, yet sighing in vair for heavenly h or pardon. His final doom is therefore in highest degree unsatisfactory: especially as find that, while the powers of hell are ever the alert to preclude any withdrawal from pact of which he almost immediately begins repent, no corresponding effort is made by power of heaven to afford him a chance escape; all supernatural interference (with one slight exception of his blood flowing I the form of words of warning) being thus atticted to internal agents, as though the De were the only spiritual being who was active the world, and God a mere passive spects from alar of His creatures' vain struggles w their mighty and crafty and relenders for Cornhill Magazine.

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